

PRINCE HENRY

HIS

FIRST ANNIVERSARY.

HEB. II. 38.

Of whom the world was not worthy.

By

DANIEL PRICE Doctor in Divinity, one of
his Highnesse Chaplaines.



AT OXFORD,

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TO THE RIGHT REVEREND

Father in God, his Honourable Diocelan, the Bishop of EXETER, and Visitor of Exeter College.

Right Reverend Father, my duty hath often incited me to performe some due observance to your Lordship. Your honourable care of our flourishing College, hath been my remembrancer, & pleaded with me as the Elders did with our Saviour, for the Censure. Hee is worthy that thou shouldst doe this to him, he loveth vs, and his predecessour built our synagogue. Your L^p. hath been long, a painefull, carefull father, to the Church, to our tribe, to our College, and God hath extraordinarily blessed you, that before your eyes, your two eyes, your two learned, worthy sonnes, in your dayes, and in your Church, serve at the Altar.

Luk. 7. 5.

The reason, that I presume to present this to your Honour, is, because you truly honoured him, whom it concernes, that was the excel-

lent ornament of his age present, and true mirror to posteritie. Your especial observance of him, in his life, being made knowne to his Highnesse, by the worthy Gentleman, my ever honoured friend, Mr Richard Connock, had beene as truly rewarded, as it was grationously receaved, had he lived. But he is translated, and now reigneth in heaven, not for a day as Adoniah, or for a weeke, as Zimri, for a moneth as Shallum, for six months as Zachary, for two yeares as Elah, for three yeares as Aha, for forty yeares as David, or fifty five as Manasses, but forever and ever, where in time, you shall meet him, to remaine with him without all time.

My selfe, with my best devotions sha' ever rest, at your honourable disposall, while I am

*Exeter Coll. Decemb. 7. The fatall
day of Prince Henries funerall.*

DANIEL PRICE.



PRINCE HENRIES FIRST
ANNIVERSARY.



Heresoeuer the *Gospell* shall bee
preached, mention shal be made
of *Mary Magdalen*, not only, for
loving her *Lord* in *life*, when *shee*
came to *weepe*, to *wash*, to *wipe*
his blessed *feete*, but also for that
when *he* by whom *shee* lived, was
dead, and *shee*, for whom *he* died,
enforcedly left aliue, *shee* provided her ointments, for
his dead bodies *ornamēts*, to pay him the last tribute of
external duties, of sepulchral *obsequies*. Her former a-
ction in the *house*, perfumed the *house* only, her later af-
fection, manifested at the *grauē*, hath perfumed her
memory through the world. A sinner to annoint her
Saviour? It is *strange*: often doth the *heaven*, bath the
earth, but never did the *earth* bath the *heaven*, til *Mag-*
dalens teares, yet more strāge, that though the *life*, yet
the *loue* of her *Maister* could not languish, in her colde
brest, though *shee* missed his *heavely word*, to kindle it,
and his *bodily presence* to cherish it, yet *shee* followeth
through the *shadow of death*, at the *crosse*, and passeth to
the *chambers of death* at the *grauē*, *post funera funus*, af-

A

ter

Mark. 14.9.

Chrisol.

Ioh. 19. 38.

ter *Nichodemus* and *Iosephs* odors, prepared by art, and applied by devotion, ſhee caſts into the rich *treasury*, her two mites of *love* and *lamentation*, and giues the world a *checke*, who performeth duties of *love* only in *life*, and makes *eye Service*, the moſt *harty obſervance*.

Ioseph.
2. Sam. 18. 18.

Iudg. 11. 29.

Ecclus. 49. 1.

Pſal.

A meditation, that ſince I conceived, hath laboured ſo farre with me that I preſume to bring forth, this *haſty* but *harty* manifeſtation of my boundleſſe *deſires*, & endleſſe *duties* to the memory of that late *gracious*, now *glorious* Prince, beyond all *titles* in his *worth*, all *ſorrowes* for his *death*, whom no *eye* with *iudgement*, ever beheld, without *raviſhment*; leſt therefore the *re-membrance* decay, with the *loſſe*, or the *moſt* of *neglect*, infeſt the Princely *veſture* of great *HENRIES* memory, ſeeing *Pharaoh* had his *Pyramis*, and *Absolon* his *piller*, and that, in the bad made, worſe kept vow of *Ieptha*, the daughters of *iſrael*, went yearly, to lament the daughters of *Ieptha*. Why ſhould *PRINCE HENRYES Anniverſarie*, bee an *eye ſore* to any, that are pleaſed with worſe *obiects*? Why ſhould not the remembrance of our *Ioſias* be like the *perfume* made by the art of the *Apothecary*, ſweet in all *mouthes*, pleaſing in all *minds*. In *favours* done, our *memories* ought to bee *fraile*, but in *benefits* receaued *eternall*, Right deare in the ſight of the *Lord* is the death of his *Saints*, how much more in the *eyes* of his *Saints*, the death of this *Prince*, ought to be *pretious*, who living was *vertues* child, *Religions* friend, the *Churches* advocate, *Commonwealths* hope, the *poores* Maſter, and *Gods* deare ſervant.

2 *Hunc tantum terris fata ostendere*, Honourable, and renowned plant as the first flowre of the fig-tree, in the prime, and bloming of his age, hee was translated into heauen, and why did not heauen and earth remoue their stations, sunne and moone loose their motions, and summer and winter period their seasons at this cause of sorrow? What in the world shall make shewe to sence of stabilitie, what creature is a fixed starre, if such a Prince must die, whom besides the by & earthly healps of drugges and amulets, the diuine hopes of vertues, prayers, teares, & plaints, could not keep aliue: yet he is aliue on earth in al good mens thoughts, in heauen in all Gods ioyes, & though our eies cannot now behold him, because He is to bright a sunne, for our weake sight, our lookes must be limited to a meaner light, & we must rather humble our selues to the twilight of inferior things then celestiall spirits. To follow him in the pace that nature lent him, his life or to the place where nature left him, his death, deserveth a vari-ous & curious tract, & were rather an Annall the an Annuall remembrance, to think hereby, to add to him reputation, that smoaking vapour, drawne from earthly honour of popular admiration, were frivolous, neither profit to him dead, or approved of the wise aliue. To excuse the cause of doing this, were to accuse the manner of doing it, and therefore without Apollogie, let this testifie that I am a perpetuall votarie, to the honoured memorie of blessed PRINCE HENRY, that whatsoever any other wants be, I may not be censured for want of duty, that so while I shall runne the race of my

Iudg. 11.

sinfull daies, and continue the passage of my fleeting pilgrimage, higher powers not otherwise disposing or displeasing hereat, I may as the daughters of Israel once a yeare, bestow some odors or ointments vpon my Princely Masters monument, and burne some incense to his memories excellence.

Pliny. Epi.
Xenoph. Cy-
rop.
Fox. Acts &
monuments
2. Vol.

3 All the world were faine, to see, & harken, how his Highnesse hopefull, youthfull age should be employed, for in HIM, a glimmering light of the Golden times appeared, all lines of expectation met in this Center, all spirits of vertue, scattered into others were extracted into him, so that if either Pliny his testimonie of Traian, or Xenophons description of Cyrus, or Polidor of K. Edward the 6. had beene applyed to HIM, these all, and all whatsoever had beene but scannings & kennings of those high borne, highly-blessed vertues in Prince HENRY: His *Magnetique* vertue drewe all the eyes, and hearts, of the Protestant world, vpon him who in their strictest observation, found how HE hated sinne, more for the indignitie thereof, then for the temporall danger, how he stood like a Center, vnmoved, the circumference of his estate, being drawne aboue, beneath, about him, how hee lived without the compasse of an aduersarie, his Person being as a Saint, his Court as a Temple, there was nothing, but hee desired to knowe but most and first himselfe, and not so much, his owne strength as his owne weaknesse, all ingredients of beauty, concurred to the making vp of his body, in which, a soule might haue contented it selfe to liue an age, yea, were it Methusulabs: and for his soule, as if the

Nine hundred fixtie &
nine yeares.
Gen. 5. 27.

tin-

*tin*cture and *tainture* of originall sinne, had not much infected it, it was the *Tabernacle* of all *vertue*, in which *Pietie* had her *Oratory*, *Religion* her *Sanctuarie*, *Prayer* her *Censor*, all *Acts* of devotion their *alter*, & his *altar*, the plentifull daily offering, of *Almes-giuing*. Future ages declining, as well in their *being*, as *understanding* will stand *amased*, at his *storie*, whosoever shall build it, that a *Prince* so noble and so humble, so valiant, and so patient so Heroicall in his exercise, and so Angelicall in his prayers, so abundantly liberall in his bestowing, & so honorably frugall in managing his estate, so like to *live*, and so content to die, so faithfull to his God, dutiful to his royall parents, mercifull to poore, gratefull & gracefull to all, either should haue beene so soone, so good, or be so soone, so forgot. There is no honest subject that ever saw him, but will forever care to carry the resemblance of his Princely seature in their best composed memory, his piercing eye, gracious smile, graue frowne, and diuine face composed of modesty and maiestie. How slow he was to anger, quicke to apprehend, how speedy to pardon, how magnificent in building, munificent in entertaining, how constant in his studies, & paramouit in all rare inventions.

Learn then from hence all yee wandring Drones, whose life is a continuall sleepe, or worse a sleeping death, of whom no memorie or monument shall remaine but as that of beasts, fuerunt, yee whose sole knowledge is only the Philosophy of Epicurisme, yee whose memory shall rot among the posterities, yee who are entised by the subtiltie, and entrapped in the

Plut.

snarcs of Sathan, who vseth every of you for some end, and leadeth all of you in the end to finall destruction. How apparant is it to all, that the Drunkard is his butler, the Glutton his Cooke, the Adulterer his Chamberlaine, the Slanderer his Lawyer, the Vsurer his Treasurer, the Iesuit his Chaplaine, and shall the same inticements, beguile you? Be there so few good, as that, when but 4 in the world a Caine, when that number doubled, and eight were in the Arke, a Cham, when that number trebled in twelue Apostles a Iudas, seeing the Diuell knowing his time short, hath provided his factors, in all places for all occasions, Popish traitours, and apish flatterers often about Court, Hypocrits and Loiterers about the City, buyers and sellers of the Temple in the Temple, every where swarming Locusts, and the childrē of darknesse, so wise in their generatio, so busily employed, and taking such paines to goe to hell. How should these thoughts, drawe and driue yee out of that as hatefull, as harmefull neglect of doing wel, & stirre yee to striue to do some good acceptable to God, profitable to man, available to your owne soules, that not only in the day of retribution, a recompence, but in this world, there may be a remembrance of you, as in every place there now is, of this wonder of his time and mirror of Princes.

4 Whose Religious soule, did so truely entertaine the Patronage and protection of religion, that as He hated Poperie with a perfect hate, so his loue vnto truth and learning, as it shined outwardly, so did it burne inwardly in his owne practise, in which, besides his unfained

tained zeale to God, and love to good men, he was ever carefull of Moyſes and Davids leſſon to number his daies, never deſiring to live long, nay, often uſing contemptible ſpeeches of the world, of life, of bravery, of beautie, accounting long life not only vanitie but miſerie, and on the contrary, many, and holy, and heavenly were his frequent meditations vpon the certaintie of ſalvation, immortalitie of the ſoule, reſurrection of the dead, and ioy of the bleſſed, as thoſe neere about his Highneſſe can teſtifie, by thoſe his wiſe, and divine *Apothegmes*, which will never be razed out of their moſt and beſt reſerved memories. Wherein, I cannot omit his eſpeciall regard of *honest Sermons*, for that was the title he attributed to ſharp, and ſound ſermons which neither favored of flattery or Poperie, among which, as none ever paſſed without his reverent attention, and remarkeable *obſervation*, ſo eſpecially in two preached before his Highneſſe, though ſome yeares in diſtance, yet in the ſame month of his finall and fatall ſickneſſe. The firſt at *Richmond*, in *October 1608*. vpon that text which afterwards, was as a box of *Spikenard* to anoint his body at the *buriall*, choſen by the moſt Reverend father, the *L. Archb.* his grace at the *funerall*: *Pſal. 82. 6. 7. I haue ſaid yee are Gods and yee are all childre of the moſt high. But yee ſhall die like men, and fall like one of the Princes*, which Text being entreated on, at *Richmond* by one of his highneſſe *Chaplaines*, the waiting, and the Text called the *Fall of the leafe*, howſoever the *Chaplain*, were one of the meanest & youngest of that name & number, yet it pleaſed his highneſſe to require
a cop-

Pſal 90.

Pſal. 82. v. 6. 7.

M Wilkinſo
vpon Oſob.
25.1612.

Iob. 14. 1.

Eſay. 38. 1.

Zephany.

a cōpy, thereof, and as with Princely patience to heare, ſo with godly diligence to recall ſome paſſages therein that Cedars of Libanon, Roſes of the field, Liſſies of the Vallies, Princes, ſtarres & Angels had fallen, that humanity and mortallity were twinnes, that all fleſh was as a flowre, and the grace thereof as the graſſe of the field, &c. The other Sermon, as if it were provided, againſt the day of his preparation by that all guiding eie of providence, was learnedly & powerfully delivered in S. James chappell by a Reverend divine, Chaplaine to the kings Maieſty vpon the Sabaoth day of his highneſſe ſickning the Text being taken from Iob. 14. 1. *Man that is borne of a woman, is ſhort of daies and full of troubles*, wherein, by the miſerable entry, of man into the world his miſerable and ſpeedy paſſage, out of the world, and his miſerable pilgrimage and indurance while, he is in the world he ſtirred all, of all ſtates to the conſideration of their ſtates, and did much affect his highneſſe, as appeared both by his great attention and commendation thereof. Blessed Prince by this, preparing as Heſekias was warned to ſet his houſe in order, becauſe he muſt die.

Learne hence, yee Courtly Gallants, yee, that pro-
rogue the tearme of your lifes & as the Prophet ſpake,
yee that put farre from you the day of the Lord, ſet your
houſes in order, you muſt die, an account muſt be made,
did yee but know what houre the theefe Death, will
come, yee would watch, if at that time, the houſe bee
not built by faith, or built and not prepared by hope, or
prepared and not ſwept by repentance or ſwept for a
time, and not dayly, ſet in order by meditation of mor-
tality

salitie. If there be no care of the spirituall Oeconomy at that day, at that houre, yee shall drinke the bitter cuppe of the dregges of destruction. O then al of yee, that eat, as if yee did not care to live, and yet build, as if yee did not thinke to die, yee that preferre Hagar before Sara, and neglect Rahel in regard of Bilha, yee, that respect not, that poore, pining, fainting Inmate the soule, stand in your watchtowers, looke towards the west to the setting of the sunne, dispose of your bodies & your soules, that your eyes may see your salvation. One put his barnes in order, and that night they tooke away his soule; Achitophel put his house in order, and that day, he went and hanged himselfe; but Hefekias set his house in order, set his soule in order, and so recovered health to body, and soule. Princes doe partake of a kind of omnipotency, their braue followers, potentate friends, maiesticke robes, treasured vp riches, delicate fare, faire Palaces, pleasures, as if Paradise were recovered, & their delights, as if heaven were come to dwell on earth, as the nation of the Iewes, cary with them a Saviour of their stained stemme, & murtherous progeny, so all these vanities cary a sent and shew of earthly & perishing mortalitie. Sorrow, sicknesse, death, the Courtiers, and of great command, they haue their grooms in every office of the house. To say no more, If Salomon in all his royalty did remember his Creator in the daies of his youth, before the evill dayes came, before the yeas drew nigh, wherein hee might say, I had no pleasure therein; then linger no longer, whosoever thou art, in the morning sowe thy seed, worke while it is day, provide
B with

Bern.
Gen. 16. 3.
Gen. 30. 4.

Esay 38. 1.

Beaux.

Eccles. 12. 1.

Gen. 41.
Gen. 6. 13.
Luk. 15. 11.
Luk. 16. 1.

with *Ioseph* the barnes before the *famine*, and with *Noah* the *Arke* before the *flood*. Let the *prodigall* child, *unius* steward, *unwise* virgin, serue thee, as *examples* to terrifie thee. But, to incite thee, & to rowse vp that *panting fainting* breath, of thy soule; Remember the *carefull resolution* of this rare *Prince*, whose *min-tadge* may lend character to all the world.

Plut.

D. Hall Char.
of val.

5 When the *sunne* of his Highnesse life, was ascending to the *meridian*, his, and our *Eclipse* began, & before the *noone-tide* of nature, the *night* of death let vpon him. When all the worlds *Eccho* of him was that, which *Antigonus* spake of *Pyrrhus*, *maximum futurum si senesceret*, then did that great *Tyrant* death first *beate*, then *batter* all the *naturall* forces, all the *principall* parts of his *bodily* *fortresse*. The *besiege* was not *long*, but *cruell*, when H B forecasting the worst of *events* and *encountering* them before they came, carried this *character* of the *valiant*, often to looke death in the *face*, and with a religious *constancie*, to passe by it with a *smile*, at once, shewing both his *content*, and *contempt* of death.

O you vaine froathy *fondlings* of the world, who are *enimies* to *God*, because *strangers* to *goodnesse*, in whom *custome* of *sinne* hath left no *sense* of *shame*, and *desire* of *life*, no *fear* of *death*; learne hence, and *tremble* at the *lesson*, what it is, to walke *early*, and *dayly*, with your *maker*, & learne, what it is to provide *deaths* *paymēt*, before the *day*. Shall he that was *Natures* *mirrour*, the *delight* and *delicacy* of *mankind*, being as *deere* to the world, as *heauen* *deare* to him, shall H B so *ballace* him

himſelfe with holy wiſdome, that he provides to floate ſteddily in the miſt of his *tempeſtuouſ* ſhipwrack? ſhal he, in the *ſtrength* of nature, heate of blood, *beautie* of youth, and *glory* of his *time*, prepare ſo timely, at once, both to *welcome* and *contemne* death? And will yee, yee earthly *Glowormes*, neglect ſo certaine *uncertaine* a point of ſtate, as the *prevention* of death, by *proviſion* for death? your *daily* iurfets, *nightly* riots, *hourely* quarrels are attended, not only with *ſurquedry* but *mortalitie*. If ever place, or age, time, or perſon, had had a *priviledge* or *immunitie* frō death, then yee might continue to flatter your ſelves, and to *betray* your ſoules: but whenas all that *ſojourne* vpon the face of the earth, muſt returne into the *wombe* and *tombe* of the earth, that the *Arkes* of your *bodies*, bee full of holes, and yee take water at a *thouſand* breaches; when that *art* of offence, the duell whereof the *diuell* is the *Maſter*, is ſo frequent, that beyond the ancient (but abhorrent) māner of *humane* murtherſ, as the *infants* of *Eethlehem* in the *cradles*, *Eglon* in the *parlour*, *Saul* in the *mountaine*, *Iſhbobaſbeth* on his *bed*, *Zenatherib* in the *Temple*, all other places whatſoever, *ſorraine* and *domestiicke*, ſtream with the blood of *ſingle* combat, of which bloody *iſſue*, your ſelves be the *Authors*, the *actors*, the *abettors*; To which, add the *nameleſſe* and *helpleſſe* infirmitieſ, by *outrages* and *sickneſſeſ*, wherevnto yee are ſubiect. And vpon this *conſideration*, turne your eyes *inwardes* into your owne *Anatomieſ*, obſerve whether yee need *Cautions* in this kind, that ſeeing *exampleſ* moue not, *preceptſ* may prevaile.

Mat. 2. 16.
Iudg. 3. 12.
1. Sam. 26.
2. Chr. 32. 21.

Psal. 5. 3.

Iob. 1.
 Pl. 55. 18.
 Rupertus,
 Vitriacus.
 Bonavent.
 Aust in Psal.
 Vespere Do-
 minus in cru-
 ce, mane in
 resurrectione
 meridie in
 ascensione:
 enarrabo ve-
 spere patien-
 tia morientis
 annuntiabo
 mane vitam
 resurgentis,
 orabo ut ex-
 audiat meri-
 die sedens ad
 dextram Pa-
 tris.
 Sanctuary of
 soule.

6 But whither goe I? Blessed Prince! he was both an apt *Scholler* and an excellent *Master*, his *understanding* was illumined with the *beames* of divine *truth*, God acquainted him with his *word*, and in his *word* with his *will*. Hee made sure for his *soule*, & accounted it no *safety*, to bee vnserled in the *foreknowledge* of his *finall* estate. How were the *de-vout* and frequent *observations* of his morning *religi-ous* offices, without *intercession*, privately continued, as if with *David* he had vowed, *My voice shalt thou heare in the morning O Lord, in the morning will I direct my praier vnto thee*. This our morning *starre*, preventing the morning *watch* in his morning *offring*, as if to him, *Omnis dies esset ultimus dies*, so did he season & sancti-fie himselfe, & as *Iob* sacrificed to sanctifie his *sonnes*, so did he pray, against his *sinnes*, & commune with his owne heart in his *chamber* and was *still*; and thought not this enough, but that with *David*, more *feruently*, more *frequently*, he would praise the Lord in the *Congre-gation*, and that, as that holy prophet professeth, *instat-ly*, yea and *continually*, *vespere*, *mane*, *meridie*, in the *mor-ni*ng, *evening*, and at *noone*, did he praise the Lord, not *only*, as some interpreters iudge, because these three parts of the *day*, were *consecrated* by those three *prime* acts of our redemption, the *evening* by Christs *passio*, the *morning* by his *resurrectio*, & the *noone* by his *bles-sed Ascension*, but also because these times haue *alwaies* by the faithfull of all ages beene hallowed by divine *o-risons*, and therefore in *chamber* and *closet*, our *Solomon* observed these, *knowing*, that *actions* both of *difficultie* and

and weight, are drawne to perfection by often vse. And therefore seeing it is a very hard matter, either to praie, or to die, either willingly, or well, all ought both *timelie* and *diligently* to exercise themselves, that by *praying often*, and so consequently, by *dying often*, in the end, men may both *pray*, and *die*, easily and willingly.

O then all yee *drowsie Night-birds!* arise from your beds of *sloth*, cary the watch of praier be *vigilant* over your owne soules, looke vpon the *pale horse*, and him that *sitteth thereon*, whose name is *death*. Provide, that yee be not sodainely *surprised*, and dy before yee begin to *live*. It is weaknesse to be *unwilling*, to that which is *necessary* to be done, it is *necessary* to die, and it is *necessary* for dying well, *often* to pray, *often* to meditate vpon thy death. A day wil come, when thy evening shal be *shout* vp, be thou *mighty*, thou canst not resist, be thou *rich*, thou canst not corrupt, be thou never so wise, thou canst neither appease nor avoid DEATH. Which in the principall strength, and beauty of age, plungeth the thoughts of the *worldly*, interrupteth the enterprises of the *worthy*, breaketh the studies of the *learnedst*, & cropeth of the *flowrishing hopes* of the *fairest*, the same God telleth *Princes*, yee are Gods, *et homines cælestibus equat*, and yet they shall die like men, *sceptra ligonibus equat*.

Rev. 6. 8.

7 Which meditation extracted by the *Limbique* of contemplation into vertuous action, indued and endow-
ed our PRINCE, with an humble holy patience in all the stormy invasions of his sicknesse, having so conquered himselfe, as sorrowes could not conquer him, his

experiments, ſage for their truth, though young for their time, had drawne out rules of confidence, and patience, which he did oppoſe, againſt all the feares of diſtruſt: he knew whom he truſted, and how farre death could lead him, his ſhield was of a mettall, not ſo hard, as flexible, & as it was never miſſed, ſo never pierced, he both ſaw, & endured a divine hand inviſibly ſtriking, and in thoſe ſenſible ſcourges he did not murmur. his hopes were ſo ſtrōg, that they inſult over the greateſt diſcouragements, his apprehenſions ſo deepe that whē he once faſtened, he ſooner left his life thē his hould, his holy patience invincible, as full of faith, as void of fury, being thē aboue nature when below himſelfe, his paines, faintings, heats, toſſings, & cōvulſiōs not able to diſtract his perſon, or diſturb his patience. whē after a lingring, growing encreaſing poſſeſſiō of ſome peſtilent humor, ſickneſſe had ſurprized his head, *Sacram Palladis arcem*, the watchtower of the whole body, *domicilium & ſenſuum propugnaculum*, as *Laurentius* calleth it; yet his patience increaſed with his diſeaſe, & with a tongue calmlic free, a forehead *Socrates-like* reſolute and firme, & with a ſetled countenance, he conſults the Pilots of his bodily veſſell, and in their diſtraction, while he ſuffers and is ſilent, and beholders pitie him, and his torments cannot diſeaſe him, he refers all peaceably, patiently, to the will of his maker, as if hee had learned that leſſon of *Zanchius*, *Oramus Domine fiat volūtas tua, facta eſt, feramus*. In all this, when not maſter of his health, yet maſter of himſelfe, ſubduing paſſion to reaſon, & bowing to beare the burden, he verified that of *Bernard*, *Submittitur ſenſus*

Laur. Anat.

Zanch.

Bern.

(sus, non amittitur, nec deest dolor, sed superatur, sed contemnitur.

Learne hence yee *impatiente* and *passionate* whirle-
winds, yee, who hoise vp *sailes* in your *tempests*, whose
words be wounds, & breath blood, behold (but not with-
out amazement) a Princely *soules* calme, in the midst
of a bodily *storme*, whose *resolution* was, as that some-
times of *Tertullian*, *Totum licet seculum pereat, dum pa-*
tientiam lucrificiam, rather would hee, that the world
should *perish* vnto him, then his *patience* perish. Learne
if yee are not as farre past the boundes of *nature*, as
grace, yee fiery *monsters*, who as if yee were borne vn-
der the *torrid zone*, whose *spleneticall*, *phreneticall* pas-
sions, like the *surges* of the *sea*, breake the *vessels* of
your *understanding* and *reason*; who are stirred with
lesse then a word, and are more *turbulent* then a *tor-*
rent, who in the least *disasters* are ready to blaspheme
God and die, whose *proceedings* are as *heady*, as your
words *hasty*, and looks *peremptory*, who never looke
how *innocent*, but how *strong* yee are, and will rather
usher, then *smother* an iniurie, making your sword the
first of *tryals*, & *murther* the fruit of the sword, whose
societie admits no *safetie*, nor *acquaintance* any *trāquil-*
litie. O yee *bloodhounds*, is the life of man no more pre-
tious, or the iustice of god for *blood* no more *rigorous*,
that without respect, I say not of *Christian*, but *Pagan*
patience, yee familiarly destroy your *brethren*, for
whō *Christ* hath died? Yee *posterity* and tribe of *Cain*,
when any *small* disgrace, nay the least *distast*, a *tale*, a
toy, a *breath*, a *word*, a *syllable*, will edge to *revengefull*
im-

Tertul.

The lye.

impatience, behold him, *holy ſoule*, from whom al his *paines*, redoubling of his *pangs*, the *violence* and *virulence* of *humours*, in his troubled *heart*, tormented *head*, parched *tongue*, ſchortched *throat*, inflamed *body*, and fired *blood*, could not extort any *ſparkes* of impatient *paſſion*.

8 Thus, in him never was *divorce* between devotion & patience. Holy ſoule! how prevalent was *devotion* in him, by which hee caſt ſo often *sweet wood* into his bitter *waters*! how did Gods ſpirit by this ſubdue *his reaſon*, regenerate *his will*, purifie his *nature*, how by this, in his *extremitie* houely did he walke with his *maker*, and talke with him *familiarly*, celeftial ſpirits affording him *company* and ſervice, all the *roomes* of his holy *hart* ſet a part for *holineſſe*! Which *habit* was obtained by the former *acquiſition* of it, in thoſe many vertuous *actiōs* of his tender *age*, when in the 14 *yeare* of his *time*, he approved himſelfe to be a *religious hearer*, *iudicious* obſerver, and *obſequious* obeyer of the word of his *maker*, his gracefull *gravitie*, giving much *life* to thoſe *ſermons*, which were heard by him, but his *praiſe* much more. Among many others this one remarkable *monument* ſhall reſt with *renowne* vpon his *memorie*, he abhorred an *oath*, laying, beſides the *Obe liſke* of *imputation*, a pecuniary *mulct* vpon thoſe his *followers* and *family*, who were found faulty in *ſwearing*, which monies were duly *distributed*, to the *poore*. Neither can I here omit his *religious* answer made vn-to one, that wondred, at his *ſports*, to obſerue his *highneſſe* freedome from *oathes*, hee answeres, *I never knew any*

any sport worth an oath. This holinesse so early began, ended not, sicknesse diseased it not, sorrow disordered it not. He shewed his owne care of serving God then, in his daily calling vpon him, commanding in the entrance of his sicknesse, that the ordinary howres & prayers in his Closet should be duly observed, as if hee had derived pietie, as well as royaltie from iehshuah his example, whose speech was, *I and my house will serue the Lord*; besides the prayers which often he desired to be vsed at his highnesse bed-side, wherein a learned and Reverend *Deane then assisting, fearing to distemper his pained head, with any lowd voice, his highnesse earnestly calleth and willet him to speake more openly, such was his happy and hartly respect to his religious prayers. As also his desire and delight to receaue those heavenly plentifull instructions, and to partake in those holy powerfull deuotions of the most Reverend Archb. who daily did both visit, and perfect that good worke in him, so that neither the dulnesse of the disease, drowfnesse of his head, dimnesse of his eyes, or disturbances of his whole afflicted body, could hinder the diuine part from her great solace in so great sorrow.

Learne hence yee profane, unseasoned soules, who never name God but in oathes, never thinke vpon him, but in extremitie, yee sencelesse gracelesse Gallants, to whom will is a law, appetite a Lord, reason a servant, and religion a drudge: a time will come, when you shall not knowe how to thinke vpon God, because yee beginne to learne but then; the Apostle questioneth you, how can yee call vpon him, in whom yee haue not beleued?

C

Thinke

Iesh. 24. 15.

* D Milborn
Deane of Ro
chester.

Rom. 8.

Laur. Anat.

Thinke you to liue with *him*, whom yee haue reiected from *liuing* with you, because, this is the *ende* of all knowledge, *entertaine* yee this knowledge only, in the end of your *liues*? How many *great* ones haue slept their *sleepe* and found nothing, when *lying* vpon the *altar* of their *death beds*, to *sacrifice* their *bodies* for the sinne of their *soules*, the *hart* like a peece of dead flesh, hath beene without *sense* of *loue*, of *feare*, of *care*, of *paine*, from the deafe *stroakes* of a *wrath* *revengeing* *conscience*? These *harts* *surbated* with *cares*, & *surfeted* with *riots*, as they haue no naturall *traduction* of *goodnesse*, so no *celestiall infusion* of *grace*, *Mercury* hath gouerned their *braine*, *Iupiter* their *liver*, *Mars* their *gall*, *Saturne* their *spleene*, but *Sol* the *sunne* of *righteousnes* had never any *power* over, never any *place* in their *harts*. O *stony*, *steely* *hardnes* of *hearts*, which no *blowes* can *breake*, to whom *nothing* shall be *granted*, though it may be *required*, because *nothing* was *performed* which was *commanded*. O *loathsome* *soule*, *poore* and *bare*, and *naked*, can al thy *compassing friends* *infuse* no one *teare* into thine *eyes*, one *drop* of *comfort* into thy *hart*, one *repentant sighe* from thy *soule*, one *graine* of *faith* into thy *spirit*, one *mite* of *mercy*, one *iot* of *ioy* into thy *conscience*? O *dumbe dumpe*, shall the world *Eccho* thy *sittes*, hell *eccho* thy *sorrowes*? Art thou in thy *passage*, and knowest that no sooner is thy *candle* out, but the *large history* of thy *life*, shall be *openly* *read*? Is the *impostume* of thy *lies*, *lusts*, *oathes*, *oppressions*, now *breaking*, the *vaile* of *hypocrisie*, now to be *remoued*, and thy *memory* to become as *odious* to all men, as thy *life* was

was tedious to good men, haſt thou beene unhappy in thy birth, vngodly in thy being, and muſt thou bee vngratious in thy end. Conſider this, o all yee that forget God, leaſt he ſuddainely take yee away, when there ſhall be none to helpe you, ſtrike of all delaies, which haue already deuoured too much of the good time. Caſt anker, ſee if you may ſhun the dāgers, as eminent, as imminent, ſhake of the viper, avoid the enemy & the avēger, fly frō the indignatiō like to fall vpon you, leaſt that time, which yet yee may take, overtake yee, and then, yee haue neither power to reſiſt, nor patience to beare, nor place to avoid.

Let not boary finnes, bring home heavy horrors, ſeaſon your ſelues, bath and embalme your ſoules, leaſt your bodies be their ſepulchers, and you, their murderers: begin early, if the ſixt houre be paſt, overſlip not the ninth, if the ninth be paſt, foreſlow not the eleventh. ſtay not til the laſt houre, for he that doth ſometimes, doth not all times giue a daies wages for an houres worke; *Qui promiſit pœnitenti veniam, non promiſit omni peccanti pœnitentiam.* Looke vpon that Prince ly patterne of goodneſſe, who in young yeares, being holy and devout, ſtedfaſt in faith, ioyfull through hope, rooted in charitie, hath paſſed the waues of this troubleſome world, and is finally come to the land of everlaſting life.

9 And ſweet Prince! how willingly did H^a ſubmit himſelfe, both to his viſitation, & to the end therof, his death! when, liſting vp his minde to heauen, he diſcovered, that ſo bright, and beautifull glory, and condemned all things

things on earth, enfolded in a *miſtie* darkneſſe. Divine Eagle! piercing beyond the orbe of the *ſun*, when neglecting in paines the *body*, which was to be a *neſt* of *wormes*, he deſireth in *ioies* to ſatiſfie his *ſoule*, which was to be a *Companion* of *Angels*. Heroicall ſpirit! who, willingly entred the *Combat* with the laſt *enemy*, that is to be deſtroied, *Death*, when, vpon the *Vigil* of his departure, being viſited by that moſt Reverend *Prelate* the *Archb.* his *Grace*, and religiously, queſtioned by his *Grace*, whether, he could willingly ſubmit himſelfe, to the will of *God*, ſo far, as the ſtroak of death, his highneſſe replied, *yes willingly, with all my heart*, and though not with ſo great *liberty* of *tongue*, as *loue* in *heart*, manifeſted hereby, that he was not ſo ſure to *dy*, as to be *reſtored*, & ſo outfaced his death, with his *reſurrection*, with his ever-living *loue* of ever-laſting *life*. O heroicall! nay more, O *Angelicall* ſpirit! *fined* and *poliſhed* in this *furnace* of his *affliction*, that ſo *freely*, ſo *faithfully* is readie to forſake all, and to follow the *Lambe* *whither ſoever* he goeth, who with white hands and a cleane ſoule was fit to ſerue and to attend his *Saviour*, yea even then, to ſing with *Simeon*, *Lord now letteſt thou thy ſervant depart in peace. Then, I ſay, when the earth* partaked ſo much of the *beauty* of *heaven*, ſo many *delights*, ſo many *pleaſures*, ſo many *Triumphant*, magnificent *Trophies*, for the *ioyning* of thoſe two royal *Virgin rivers*, *Thames* and *Rhene*, when the *Gracious*, vertuous *Princeſſe*, his highneſſe *ſiſter* was al glorious, her cloathing of wrought *gold*, when ſhee was to be brought to her *Illuſtrious Palatine*, in rayments of needle worke, the

Vir.

Rev. 7.

Luk. 2. 28.

Pſal. 45.

Virgins, that were her fellowes', to beare her Companie, when with all ioy and gladnesse shee was to be brought to enter into her Princes Palace, that in steed of her Parents, shee might haue children, whom shee might make Princes in forraine lands. Then, when righteousness looked downe from heaven, and all the Christian world, resulted with ioyfull acclamation, some fewe Curs of Antichrist excepted. Then, that even then, this blessed Prince, to be willing to leaue the world, and his happy soule to be contented, to be loosed from the fetters of the flesh? How should it amaze those subterranean Moles, who desire to haue their portion still in this life, crying *faciamus hic tabernacula*! Who when Death seruethe the execution vpon them are most unwillingly drawne, and pulled from worldly delights, as beasts from their dennes, with malevolence & violence, roaring out as lamentable a farewell to their soules as *Adrianus* the Romane Emperour, who cryed out *Animula, vagula, blandula, &c.* That his fondling and darling soule was now fleeting, & he knew not vnto what darknesse & danger it should passe, where now shoulde be hits lodging, now, that it was to loose hits former delight, and sporting, he knew not the pace, the place, the passage, the entertainment, how farre was he from him, whose motto was, *Nec pudet viuere, nec piget mori*, fro all the Saints of God: that know they are but translated, dissolued, gathered to their fathers, fallen a sleepe, their life is hid for a time, that they lay downe their tabernacles, lie downe in peace, sleepe in the Lord, rest in hope, wait their change; that death, is only a ferry, a boat,

Math. 17.

a *bridge* to convey them into another place, or as a *Groome*, that lights a taper into another *roome*.

But ô humane witchcraft! that ſo *enchanteth* thoſe two divinely poliſhed tables of the ſoule, the wil & *underſtanding*, cheating the *affections* in the one, checking the *meditations* of the other. Why, do not the gallant walking *Ghoſts*, of this godleſſe-age provide more willingly to entertaine the *divorce* & *difſolution* of their earthly frame? why, ſo dayly do they incur, the death of both parts, when as their *defluxion*, and conſuming *courſe* is daily manifested? every *minute* they live, being a *ſteppe* vnto death, every action pulling away ſome part of their beloved life, when like a *candle* continually *burning*, they are howrely dying, and yet, as *unwilling* to die, as *weake* to reſiſt death; the head a *ſkull*, the breath *ſmoake*, the eye *water*, the braine *dirt*, the hart *dust*, the body a *houſe of clay*, and men themſelves are not *men*, but *peeces* and *fragments* of men, as *Scaliger* told *Cardã*, and no waies to paſſe to life but by the gate of death as the *Iſraelits* could not paſſe to *Caanan* but by the *dead ſea*; and as an *ancient* compareth our body diſpoſed into the *fower humors* vnto the *veile* of the *Temple*, composed of the 4. *Colours*, as, this vaile muſt be removed, before the *entrance* can be obtained, into the *Sanctũ Sã-ctorum*, ſo, muſt the body put of *mortality*, to indue it ſelfe with *immortality*. But the *fleeing Meteors*, of this *fondage*, neglect the *Contemplation* hereof, and being no more able to abide death, then quiet in thinking on the feare of death, they wiſh, to fly even from theſelves, and to be diſcharged, frõ being guided by ſo ill a gueſt,

as

as their owne ſoule, they wiſh their portion to continue in this life, they can be cōtent, to ſtay here for ever. The baſe wealth, false pleaſures, vaine hopes, lying promiſes, fained friendſhip, ſhort glory, fading beauty of this dull and dungeon-like life, yeelds them ſufficient ſatisfaction; otherwiſe to be ſequeſtered from theſe itching toies, bewitching ioies, and to leaue the world, they are moſt loathſomly loath, they anſwere, they know, where they are, whither they ſhall goe they know not, and herevpon in the inſtant of their trāſmigration they are ſo vnwilling to leaue the world, hence is it that they begin to feele the flames of Hell before they goe downe to the graue, before them horror, behinde them terror, on the one ſide ſinne, on the other ſhame, fire in the hand, a ſerpent at the heart, terrors of the night, ſting of conſcience, feare of hell, torture them, and, their unwillingnes to die is moſt willing to torment them. But I proceed, my ſubiect is ſorrow, whom I follow.

10 How ſorrowful a day, was this *Vigil* of his death? How watry, that day, the 5. of *November*, which ſhould haue beene the day of feare and fire and fury, if that *Tragedy*, which *Antichriſt* and hell plotted, had been acted! How was this day, the day of Ioy and Iubile for deliverance! I ſay how was the glory and beauty thereof changed, by this *Ecclipſe* of the Princely ſunne! The Lord even then viſiting vs, as *Ieremy* complaineth in the *Lamentations*, Lord, thou haſt called vs in a ſolemne day, and now terrors are round about vs. A day that at the inſtitution thereof did occaſion more cauſe of ioy, to vs, thē any ordinary day of deliverance to the Iewes,

our

Lament. 2. 22.

our deliverance greater, our enemies more cruell, their
 snares more fearefull, the mischeefe more miserable, the
 misery more generall, and the proiect more horrid, and
 terrible then ever any, we read of among Jewes, or Gē-
 tiles, Grecians or Barbarians, or the history of any estate
 hath read, heard, or registred in times Chronology. A
 day, wherein they cryed of Zion, downe with it, downe
 with it even to the ground. Wherein the Oracles of our
 wisdom, the Chariots of our Israell, the sacred Reve-
 rence of our Clergy had beene devoured, the learned
 Guardians of our Iustice, the whole estate of our weale-
 publike, by a publicke woe, had beene blasted and blemi-
 shed, and consumed. A day that should haue been mo-
 ther to the foulest monster, and monstrous plot, that
 ever was purposed or performed, *facinus tale quod nec*
Poeta fingere, nec Histrio sonare, nec mimus imitari pote-
rat, even in that day, wherein wee were freed and deli-
 vered by a miraculous hand, from this hell-borne horror
 intended against vs. O how was this daie altered, by
 the publicke sorrow for vertues sicknesse! This fift day
 feare possessed City and Court; a day, that though Py-
 thagoras and Hesiod, count to bee most infortunate,
 yet was never ominous or inauspicious to vs; witnes
 the gracious preservation of the Lords Anointed on
 the 5 of August and this 5 of November. Now many &
 hearty prayers were in fiery Chariots sent vp to heauē,
 to implore divine maiestie, that this day we might not
 be led into the temptation of such a tempestuous ship-
 wracke as the losse of our Prince.

Hesiod.
 Virgil.

Πομπή, δ' ἰξάλιας, saith Hesiod; and Quintam fuge is
 Vir-

Virgils caution; and *Rhodiginus* giveth the reason, that vpon the *fift* day the *furies* doe governe, it being the day of their birth. The *fift* day, the *Gyants* began their warres against heaven, shipwracks, earthquakes, tempests, devastations, being even proper to this day; and the *Brumalia* being kept in the same month of *Novēber*, and about the 5 day, had the dedication, à *sonitu tonitrus & fulminis*. Yet neither this month, nor this day, were ever yet vnhappy to vs, til now; and now beganne we to tremble, though we had scaped the *fift daies furies*, and the *Brumalia*, the *winters* feast, which was intended, yet now the *ioy* of our heart was humbled, and feare was on every side. But Thou continnest holy O thou worship of *Israel*. O Lord, let it never be forgotten, that thou didst please to spare and forbear the great iudgement of this day, and this day didst not so overshadowe vs, with sorrow, as to take away! our *Iosias*, in the celebritie of our preservation, to extinguish our ioy vtterly, by *Hadadrimmons* lamentation.

A meditation, that should stirre vp al those vnfaithfull vnthankfull soules among vs, who neglect the *Lords* favour, and the remembrance of his holinesse, in the deliverance of this day. It was his infinite mercy that this day he let not our enemies laugh vs to scorn or to triumph over vs, but deferred Prince *HENRYES* death one day further. Yet certainly hee suffered this heavy iudgement to fall vpon vs so neere to this time, because we are so forgetfull of his marvailous deliverance from the dangerous engins prepared against that time. It is not vnworthy the observation, that most

Cœl. Rodig.
lib. 8. cap. 9.

Hosp. de origine Fcst.
Novemb.

Lam 5. 15.

Ioseph.

of the great *iudgements* tell vpon *Israel* vpon the daies of their *solemne feasts*, surely for the *prophanesse* and *vnthankfulnesse* of them, for those *blesings* receaued, which occasioned the *institution* of those *feasts*. And why should wee not forever hereafter stand in awe, trembling, and fearing, how the *Lord* hath afflicted vs so neere our *solemn feast day*. And though he had delivered vs from the *violence* and *malevolence* of *mē & Diuels*, yet, if we turne not, he cā whet his sword & bend his bow, as he did by that arrow that strook *Israels Iosiah*.

12 It is as true as terrible, *iudgement* may be prolonged, but when the mouth of the *Lord* hath spoken, by no power it can be avoided. The *sixt day* ensued, which as if it had had a *divine dispensation* to breake the *sixt cōmandement*, slew our *PRINCE*. A day, that hath beene *Principibus infesta & infausta*; witnesse the death of
 1199 *Richard* the first, the *sixt of Aprill*; *Henry* the second,
 1189 the *6 of Iuly*; *Edward* the first, the *6 of Iuly*; & our last
 1307 *Edward*, blessed *K. Edward* the *6. on the 6 of Iuly*; as also
 1553 this *6 day of November*, wherein our, *Iulium sydus*,
Prince HENRYES sunne did set.

Divine foule! how readily did it moue to its Center, & how constantly! all the stormes could not shipwrack the arke of his faith, all the surges could not sinke his pretious soule. He continued victoriously Constant, & is assured, to see the *Lord* in the land of the living. The beames of his faith did reflect vpon him, and kept life beyond life in him, when the last symptoms, the harbingers of death appeared, in that dismall period, of that fatall day, the violence of convulsions, and fury, and

extremity of the *disease* appearing then most terribly, because it was never to appeare againe. In that sparke of life, his last & best *Physitian*, the most *Religious*, most *Reverend Archb.* his Grace, being his *highnesse* heavēly remembrancer by many hearty, & holy *exhortations* to assure him with assured *Constancy*, of Gods mercy, to lift vp his *hart* to prepare him to meete the *Lord*; and calling more earnestly and lowdly, because the organs of *speech* and *hearing* were deprived of vse, his *highnesse* being earnestly moved to manifest by *signes* his apprehension of these divine *exhortations* and his assent herevnto, he lifted vp his holy hands vnited, & afterwards his *eies bent* to *heaven*, frō whence not long after appeared, in his deliverance, his *salvation*.

Learne hence all yee vnmindfull, vnfaithful, vnconstant, weather-beaten *worldlings*, who, like *reeds* tossed of the *winde*, never cōtinue in one *stay*, whom the least *blast* of *affliction* doth so amate and amaze, as that *God* is forgotten, and being vnbeleeving *Scepticks*, beleene no more then yee see, and feare no more then yee feele, and therefore are sure to want the Continuance of *Constancie* at your deaths, because you were never acquainted with it in your life. When all your *members* and *faculties* are surprised, all *paines* & perplexities enlarged, when the sorrowes of death compasse yee about, & the floods of wickednesse make yee afraid; then how horrid will it be, that out of all your former lifes *extraction* no one drop, either of Comfort, or Cōstance, may be distild! When the aking head, panting hart, faultring tongue, shortning breath, beating *veines*, crazed minde,

Wisd 5.
Esay. 28.
Prov. 11.
Iob. 11.

and crackt *memory* shall disturbe, and distract all your *faculties*, and not only your heavenly, but even earthly *cogitations*; when the dumbe *mouth*, numbed *hands*, stiffe *joints*, pale *lips*, vanishing *strength*, and expiring *life*, be the forerunners of a dolefull fearefull *death*; and the want of a religious settled constant *memory*, shall then bring the woe of a wanton *minde*, and yee shall by a *scourge* of *Conscience* receiue a beginning in this life of your full *torments* in the *flames* of hell, the eternall *iustice* making you *executioners* of your owne *faults*: the *hart* & *hope*, of life being but a *bubble*, a *smoake*, a *lie*, a *fury*, as *Salomon*, *Esay*, and *Iob*, haue described it, wanting the sweet *solace* of the soule, and that *assurance*, which the Saints haue in all your *anguishes* and *extremities*, neither obtaining *acceptance* with God nor *repentance* from God, a *Graue-stone* lying vpon your *harts*, sealed with the sense of Gods *iudgements*, pressed downe with the *rubbish* and ruines of the decayed *monuments* of ancient *transgressions*. your *foundation* laid not vpon the *rocke*, but on the *sands*, and in the *sea*, where *waues* and *windes* beat on every side, whē all those old *friends*, but new *enimies* lie in *ambush*, the corrupters of *iudgement*, seducers of *will*, Traitors of *vertue*, flatterers of *vice*, Pyoners of *Courage*, murtherers of *Comfort*, & the extinguishers of all *peace in conscience* or *ioy in spirit*. Whereas to a *resolved soule*, to a *Constant Christian*, even in the pangs of *death* he then chiefly, seemeth to be the *liuely* and *louely image* of his *maker*, having his *reason* and *understanding* cleere, his *will* and *affections* ordinate, his sensuall *faculties* not only restrained from
evill

evill, but constrained to be serviceable to do good: and howsoever his corporall state be in an *Eclipse*, & wanteth as much in *sense*, as it aboundeth in *sorrow*, yet his soule is triumphing, & reioycing in God his Saviour, & ready to sing his *Nunc dimittis*, as this Princely Saint.

12 And now death Natures midwife, began her final act of dissolution, & this fatall day, *friday*, (a day, which long before, his highnesse accounted dismall) proved to be the day of blacknesse and darknesse, a day of clouds & gloomishnes, there never was since the time of Christ the like; and Lord, let never be the like any more, after it, even to the yeares of many generations! Now the infallible signes of vnsatisfiable death approaching, the disiointing Cōvulsions, & trembling agonies came vpon him, Nature waſting like a dying Lampe, & in that day, his starres begin to be darkned, the keepers of his house to tremble, the strong men to bow themselves, the grinders to cease, they that looke out of the window to be darkened. Now the siluer Cord is ready to be loosed, the golden pitcher breaking at the fountaine, and the wheele breaking at the Cesterne. Now, now He is going to his long home, and the mourners go about in the street. *O miseram faciem orbis!* O wofull countenance of a Court, that now appeared! the *Eccho* and reclamation of sighes, sobs, the throwes of sorrow, of outcryes, and vnspeakeable Lamentation, sounded not only in that wofull house, and therein in the Chambers of death, but in all the Court, all the city, men passing along by each other, as if they had bin come out of the graues. Teares groanes, heavy lookes, disheveld lockes, and lamentations

filling all places; *ſpeech*, & *life*, ſeeming to be ſtrangers to men, the ſaddeſt *time*, & ſableſt *world*, that ever our *Country* knew. It exceeds *invention* to *imagine* it, and is able to caſt a perpetual *dampe* vpon the *underſtanding*, that ſhal *conceiue* it: my hand, pen, heart, all my faculties ſinke vnder this burden, I lacke *Agamemnons* vaile. The delight of mankind, & expectation of nations is expiring, *where*, *how*, *whence* is Comfort, to bee had? I ſhal never forget ever to pity thoſe poore ſouls, with wringing *hands* & breaking *harts*, whoſe ſtrikes, and *outcries* are able to pearce *Adamāt*: Are *ſins* more prevailing, then *prayers*? Where is the power and *violence* of *praier*? which *opened*, and ſhut, and ſealed vp *heaven*, brought downe *fire*, and ſtaied the *ſunne* in the firmament. No *hope*, no *helpe*, all *miracles* ceaſed? No *balme* in *Gilead*, nothing in the *ſtrength* and *extracts* of nature, no *Elixir* in *Art* to recover, to repaire this irrecoverable *conſumption*? It was *providence*, that diſpoſed it, and doth *ſilence* *question*. But was the *charge* ſo ſtriſt, as that the great *Tyrant Death* would ſmite, neither ſmall, nor great, but *Iſraels* Prince, the *Ioſhua*, *Ioſiah*, *Maieſties* *firſt borne*, *Religions* *ſecond*? Muſt the *Roſe* be *blemished*, before it was fully *bloomed*? or the *fig tree* *blaſted*, before it was time to bring forth *fruit*? O *crueltie* of that ſavage monſter *Death*! O *Death*, thou *child* of *ſinne*, and *father* of *confuſion*! haſt thou not already triumphed enough, in funerall ſolemnities? thy *applauſe* in the *cries* of widdowes, and orphans, by the *diſorder* and *deſolation* of thy *univerſall* dominion; that as many *ages*, as haue beene ſince the
world

world was created, so many conquests, hast thou obtained, and yet thy all devouring throat, the graue vn-
satisfied? But againe I see the finger of providence im-
posing silence, forbidding question. Yet my eares tin-
gle with the dolefull tune of that wofull time. The bell
now calleth him to the triumphant Church; by day
Death durst not approach, by night he vndertakes this
deed of darknesse. The redoubled sound of that solemne,
but sorrowfull knell strooke all hearts, with a chilling,
killing feare; now, hope was without helpe; the ayer was
troubled with the scriching outcries, and all knees bow-
ed, all faces plentifully bedewed, the world in an extasie,
as if some especiall part of nature were dissolving. Now
were the last prayers of the family, who without inter-
cession were all that day assisted by many honourable,
and infinite lamentably sobbing soules; whereof the
Chappell, vestry, entry, and whole Court were ful, all ioy-
ning with strong cries, weeping eyes, & bleeding hearts
did commend his blessed soule, to be bathed in the pre-
cious blood of his Saviour. And so not long after quiet-
ly, patiently, blessedly he expired, and yeelded his spirit
into the hands of his immortall maker. Even then,
when that inauspicious aspect of the planets did portend
some ominous disaster, when only Saturne and Iupiter
appeared aboue, and Sol, Mars, Mercury, Venus, and
Luna lay hid below, not daring to be witnesses of that
heavie and horrid effect of that horrible coniunction.

Learne hence all yee firre trees, that Cedars may fal,
and Princes the Gods of the earth may die. They are
men, helpelesse men, mortall men, corruptible men, in the
frames of their bodies, and in the cogitations of their
minds

minds. Happy therefore is he, that hath the God of *Iacob* for his refuge! Happy is hee, whose hope is in the Lord his God! And blessed be our God, who in the unconceivable wisdom of his diuine wil, hath freed blessed Prince HENRY from the fetters of the flesh! Who when he had shewed him the world, to loath the world, enfranchised him from this earthly prison and dungeon, and possessed him now with greater libertie. Where being exalted in greatest glory, hee is now in his presence, where there is fulnesse of ioy, and at his right hand pleasure for euermore. Where there is an immortall, immarcessible crowne, wherewith already hee is adorned, in that kingdome of continuance, where sorrow shall never be felt, sickness never be feared; where ioy cannot be touched with sadness, nor health tainted with sickness; where there is all good, without any evil, and all trouble, all punishment, and all feare is done away.

And finally, blessed bee that God, who hath out of his fountaine of goodnesse once againe opened the windows of the mornings mercy and restored a new light to those sorrowfull soules, who sate in darknesse and in the shadow of death; and hath restored the voice of ioy, and gladnesse vnto our most gracious K. IAMES, and the family of St IAMES, by the setting of that house and the happy shining of our day starre CHARLEMAYNE, the apparant heire of his blessed Brothers vertues and titles, the Parallel of former, and absolute patterne of future Princes, whose stemme and stock long may it flourish vnder the branches of those Royall Cedars, his renowned Parents; that so with much happinesse, his Highnesse may bring forth his fruit in due season, to all good mens good, and Gods great glory. Amen.

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